/250 cont./

[71] 774 576 Caribas: "The manner of greeting is for one to say to another, 'Is it you? Have you come? Have you arrived? Are you well?' and no one speaks to the guests upon their arrival, nor do they speak for a while, because they say that they are waiting for their souls to arrive, which is arrant nonsense." (Conv. en Piritú, 62, repr. Madrid, 576 1892.) The greeting between Bacaeris is ama, "you," to which one replies, ura, "I"; or mawili, "you came," to which one replies, êê kɣauili, "yes I came."

774 When we sleep, we dream says the piahi;--when we sleep, our shadow converses with the /251/ spirits (yamüra);--our shadow travels far, --when our shadow returns, we awaken;--when our shadow is afraid, at night, when it is time to sleep, we talk;--while our shadow sleeps, we dream;--we climb trees, we climb hills;--we walk with the yamüras, --we drink mingáú /a manioc gruel or paste/, we eat, etc.

The egress is abnormal, but temporary, when a person faints from fright, because, with much shouting and fanning with ipenakóro leaves, there is success in getting the shadow to return, or when one has offended the piahis and yamüra, because, if duly propitiated, they pardon the crime and permit the shadow to return, as we shall see later.

[761] It is abnormal and permanent at death.

• 75 The Bacaeris, in a very expressive phrase, claim that they do not fall ill from sickness itself (to-ewanũ-ɣe Bakaéri töwane-pa); illness is always injected by sorcerers (ome-odo, "lord of poison"), and the poisons, all of vegetable origin, are

775 /251 cont./
first and foremost jatobá /Hymnenaea/, then copaiba, the white or yellow trumpetbush /peúva de flôres brancas ou amarellas/, the vinhatico, the pindahiba /Xylopia/, etc. Knowing this, the first concern of the curer (piahi) called to treat the sick is to extract the sliver of wood that causes the discomfort, which is achieved by sucking on the patient.

764 775 [302] [301] Sometimes, in spite of the treatment, the latter dies. Then the dead man is painted with urucú (anoto); there are put in his ears and nostrils the feathers that adorned them in life; his belongings (icehiko) are gathered up, such as bow, arrows, etc., which are deposited along with their owner /252/ in the hole that will serve as grave, well covered with earth stamped down with the feet. In the afternoon the shadow rises in the guise of the curiangu (Pokuráu, Caprimulgus) and comes to drink mingáu, which was placed at the grave, on the spot that corresponds to the head. After a while it no longer returns.

775 The Bacaeris also speak of kχadopa, which is equivalent to our hobgoblins or lost souls and, it would seem, are the shadows of those who died a violent death. The following passage describes most clearly what is said concerning these beings.

Kχadopa goes wandering in the afternoon, says the piahi; it is all bone; it has holes for eyes; it wanders through the forest; manioc is its food; it wanders in the cultivated clearings; caterpillars, bicho de pau /"wood insect"/ and ants are its food; it comes to the house to drink mingáu (poʔu); take the food of the kχadopa outside, take beiju /manioc cakes/ and pirão /boiled manioc flour/ (pakχa); at night, in order to sleep, burn rubber, rub it on the door, on the door bar (anaχu, "nose"); the kχadopa does not come in, the rubber stinks and [533] he does not like the smell. Take his food to the grave; if you do not intone the song (erému) of the kχadopa, he does

/269 cont./

• 75 For his part, the curer can also steal the shadow of a person.

He takes advantage of the sleep of the one against whom he is angry (piahi iewiroceniburi), and, seizing the shadow that is passing by, he takes it to various places, asking it mercilessly whether it knows where it is. Soon the piahi iewiroceni-buri feels cold and feverish and falls ill. The grandfather and the mother beg for the protection of the curer: Come to see my son, says the mother; come to see what is making this son of mine sick. If they do not say this, the piahi makes the person die. /270/ If they do say it, the piahi replies: "Your son is a coward, this is why he is ill; but he is lying only so that no one will know that it was he. In the afternoon he goes out shouting down the path; at night he returns home shouting, he orders the fire to be put out, and the ceremony is almost the same as for the Topiebe, and the curer's payment is a cotton netting.

At the end of this story which we are summarizing, the power of the curer is stressed once more.

756 Piahi wanders about with yamũra, wanders about with the jaguar (udo-do, the same radical as udo, udoréri, "enemy"), he goes to the sky, he goes to the water, he goes into the snake, he goes into the sucuri /water boa/, he goes into little birds, he goes into any flying thing; this is why he frightens us; inside the snake he bites us, inside the jaguar; he knows who dies; he goes like the wind, he goes into the village, he goes nearby, he tears down houses with a hook, he does all these things when he is angry.

716 Thus, the Bacaeri sees three great forces in the world:
715 Nasoeri, inactive, kind, and remote, who requires no cult
756 because he does no harm; yamũras, souls of the ancestors, who have gone to the sky and, while able to do good, can likewise do evil and must be propitiated continuously; the piahi, yamũras